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while to open its pages more often and to read more closely therein. The Bible can never be outgrown by man. It is the Book not of Death but of Life. As the river seen in prophet's vision issuing out of the sanctuary of God was a healing flood and a life-giving stream, upon the banks whereof grew trees with fruit for meat and with leaf for medicine,* so the Bible sent forth from the Almighty brings healing and life whithersoever it cometh.

APOCALYPSSES OF MOSES.

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Among the numerous revelations made to Moses, we find in Exodus 3 and 6, in connection with the divine call and commission of Israel's great leader, a two-fold apocalyptic word of Jahveh, which accords with the almost uniform habit of this style of revelation to repeat itself under different symbols, or from different points of view. The hypothesis of different authors is less probable and convincing than the view which maintains that these closely related passages are designed and essential features of the biblical revelation, and, like the repetition of Pharaoh's dreams, serve to enhance the certainty and importance of the things which they make known. The first of these revelations came to Moses in the desert, when he led his flocks among the solitary valleys of the Horeb mountains. The angel of Jahveh appeared to him under the impressive symbol of a flame of fire out of the midst of a bush, and though the bush kept burning it was not at all consumed.† Moses recognized it as a great and marvelous vision, and drew nigh to behold more clearly. Thereupon the word of God spoke to him out of the bush, and was as follows: (Exod. 3:4-22):

4. 5. Moses, Moses, draw not thou hither near,
Pull off thy sandals from upon thy feet,
For holy ground is the place where thou standest.
6. I am thy father's God,
The God of Abraham, God of Isaac, and God of Jacob.
7. I've seen, I've seen my people's woe in Egypt,
And heard their cry because of their oppressors,
For I have known their pains.
8. And I go down to snatch them out of Egypt's hand,
And bring from that land to a good broad land,
Unto a land that flows with milk and honey,
Unto the Canaanite's and Hittite's place,
And of the Amorite, and Perizzite,
The Hivite also and the Jebusite.

* Ezek. 47:1-12.

† The meaning of this sign is best seen in the fact that the burning judgments of God never destroy anything that is pure and good, so that his people need never fear them. The oppressions of Egypt could not consume Israel; the wrath of Pharaoh cannot harm Moses; God's people are imperishable. And this thought is prominent in all subsequent revelations. God Almighty is a consuming fire. He burns what is perishable; but "the remnant according to the election of grace" are never to be consumed. The burnings of judgment only purify and make them more conspicuous and wonderful.

9. Now, lo, the cry of Israel's sons comes to me,
And I have also seen the sore oppression,
With which the Egyptians are oppressing them.
10. And now come, I will thee to Pharaoh send,
And bring my people, Israel's sons, from Egypt.
12. Surely I will be with thee,
And this for thee the sign that I have sent thee.
When thou the people bringest forth from Egypt,
Ye shall upon this mountain worship God.
14. I AM THE ONE WHO EVER IS ;
Thus say thou to the sons of Israel,
I AM has sent me unto you.
15. Jahveh, your fathers' God,
The God of Abraham, God of Isaac and God of Jacob has sent me unto you,
This is my name unto eternity,
This my memorial for generations.
16. Go thou and gather Israel's aged men,
And thou shalt say unto them :
Jahveh, your fathers' God, appeared to me,
The God of Abraham, Isaac and Jacob, saying,
I have been carefully observing you,
And that which has been done to you in Egypt.
17. And I say I will bring you up from Egypt's woe,
Unto the Canaanite's and Hittite's land,
And of the Amorite, and Perizzite,
The Hivite also and the Jebusite,
Unto a land that flows with milk and honey.
18. And they will listen to thy voice,
And thou shalt come,
Thou and the elders of Israel unto the King of Egypt,
And ye shall say unto him :
Jahveh, the Hebrews' God, has met with us,
And now, let us, we pray thee, go
A three days' journey in the wilderness,
And unto Jahveh our God sacrifice.
19. And I know Egypt's King will not give you to go,
Not even by a mighty hand.
20. And I will send my hand, and Egypt smite,
With all my wonders which I do therein,
And afterwards he will send you away.
21. And I will give this people favor in the eyes of Egypt,
And it shall come to pass that when ye go,
Ye shall not go forth empty ;
22. But let each woman of her neighbor ask,
And of her who is dwelling in her house,
Vessels of silver and of gold, and clothes,
And ye shall put them on your sons and daughters,
And ye shall spoil the Egyptians.

After this revelation Moses was instructed to employ certain miraculous signs to convince the obdurate king; and after vainly seeking to escape the burden of his heavenly commission, he returned to his father-in-law, obtained his consent to leave Midian, and forthwith returned to Egypt, and, with Aaron, his brother,

went into the presence of Pharaoh and asked that Israel might go into the wilderness to sacrifice unto Jahveh, their God. The request only seemed to enrage the king, and bring heavier oppression upon the Israelites, so that the officers of Israel censured Moses and Aaron for their interference, and charged them with adding to the miseries of the enslaved people. Thereupon Moses again sought the presence of Jahveh, and poured out before him a bitter complaint, alleging that his mission to Pharaoh had only intensified the oppressions of Israel. Then Jahveh again spoke unto him: (Exod. 6:1-8).

1. Now shalt thou see what I will do to Pharaoh ;
For with a strong hand he will send them forth,
And by a strong hand drive them from his land.
2. I AM JAHVEH.
3. But I appeared to Abraham, to Isaac and to Jacob, in El-Shaddai,
And my name Jahveh I was not known to them.
4. And I confirmed my covenant with them,
To give to them the land of Canaan,
The land of their sojournings, where they dwelt.
5. Also I've heard the cry of Israel's sons,
Whom the Egyptians keep in servitude,
And I have kept my covenant in mind.
6. Say therefore unto Israel, I am Jahveh ;
And I will bring you forth from Egypt's toils,
And from their bondage will deliver you,
And will redeem you with an arm stretched out,
And with great judgments.
7. And I will take you to me for a people,
And I will be unto you for a God,
And ye shall know that I am Jahveh your God,
Who bringeth you from Egypt's burdens forth.
8. And I will cause you to come to the land,
Which I have lifted up my hand to give
To Abraham, to Isaac and to Jacob,
And I will give it you for a possession,—
I AM JAHVEH.

Moses again pleaded, as in Ch. 4:1-10, that he was not a fluent speaker, and therefore an unsuitable person to address Pharaoh ; whereupon we have the further oracle of ch. 7:1-5.

1. See, I have made thee God to Pharaoh,
And Aaron, thy brother, shall thy prophet be.
2. Thou shalt speak all which I commanded thee,
And Aaron thy brother shall to Pharaoh speak,
And he will send the sons of Israel from his land ;
3. And I will harden Pharaoh's heart,
And multiply my signs and miracles in Egypt's land.
4. And Pharaoh will not hearken unto you,
And against Egypt I will give my hand,
And bring my hosts, my people, Israel's sons,
Forth out of Egypt's land, with judgments great.
5. Then will the Egyptians know that I am Jahveh,
When over Egypt I stretch out my hand,
And bring the sons of Israel from their midst.

These apocalyptic words were soon followed by Jahveh's great and terrible judgments upon the land of Egypt and her idolatries. Nowhere in all literature is there to be found such a sublime exhibition of Jahveh's power over the forces of nature and the superstitions of men. The ten plagues were preceded by the ominous sign of Aaron's rod. It was changed into a dragon in the presence of the king, and when his magicians by means of their enchantments wrought a similar miracle ; "Aaron's rod swallowed up their rods" (7:12). Here was a signal triumph in the realm of Egyptian superstition, prophetic of the final result of the conflict between the God of Israel and the idolatries of that land.

After this preliminary sign the ten plagues follow in rapid succession. First the waters of the sacred Nile, and all the waters of Egypt were turned into blood ; then came the plagues of frogs, lice, flies, murrain, boils, hail, locusts, darkness and the death of all the first-born of Egypt. They grew more and more intense and destructive until, at last, from every dwelling in Egypt rose the bitter wail, such as had never been known.

These great and terrible judgments were immediately followed by the triumphant departure of Israel from the land of their bondage and the thrall of their enemies. In a final spasm of rage the obdurate king of Egypt pursued the people of Jahveh, and was overwhelmed by the waters of the Red Sea. This miracle of judgment was a kind of epilogue to the sublime drama of the ten plagues, as the sign of the rod was a kind of prologue. The one opened and the other closed a series of the most signal judgments that ever visited a land and its people. And the song of Moses (ch. 15:1-18) which Israel sang on the further shore of that sea, after they had seen "the salvation of Jahveh" (ch. 14:13, cf. verse 31), was an appropriate chorus with which to close this marvelous tragedy.

This great and terrible day of Jahveh upon the land of Egypt could not fail to supply imagery for future apocalyptic descriptions of divine judgments and triumphs. Israel's exode, and the song of triumph by the sea were evidently in the mind of the author of the New Testament Apocalypse, when he wrote of the glassy sea mingled with fire, and the victorious multitude standing by it with the harps of God, and singing the song of Moses and of the Lamb (Rev. 15:2,3). The woes, also, of the seven trumpets and the seven last plagues are depicted in imagery derived mainly from the narrative of the Egyptian plagues.

The student of prophecy should give thoughtful attention to the biblical conception of JUDGMENT, which is so strikingly illustrated in the plagues of Egypt. To conceive "the day of Jahveh," and his execution of judgment as a formal assize, in which the sovereign Ruler and Judge sits to hear testimony, and pronounce decisions of merit and demerit, of right and wrong, serves only the purposes of metaphor or simile. Jahveh might have been represented as thus sitting in judgment upon the idolatries and cruelties of the Egyptians. Pharaoh and all his guilty associates in the oppression of Israel were brought to the bar of God ; they stood before the judgment seat of Jahveh, and received just recompense for their deeds. But evidently all this imagery of throne, and bar, and judgment seat, and trial, and sentence, is but the drapery of human conceptions of judgment. The essential thought is that God condemns and punishes his enemies, and causes his people to triumph. And whether the visitation comes in the form of a flood that drowns the world, or in fire and brimstone such as destroyed the wicked cities of the plain, or in such plagues as blighted Egypt, it is in every case

a coming of God to judgment; or, if one prefer the other form of statement, a bringing of both the just and the unjust before the tribunal of the Most High. What further results are effected in individuals in the world of spirits, to what conditions the souls of those who are cut off from earthly life by the judgments of God are consigned, and what may be the possible changes of life and modes of thought and action in the unseen world,—these and all related questions are left in mystery. Only the great truths that the wicked shall surely be punished and the righteous be gloriously rewarded are clearly made known to us by the revelations of God.

CHEYNE'S COMMENTARY ON THE PSALMS.*

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A volume by Dr. Cheyne is always welcome. By one familiar with his writing, its leading characteristics can be stated almost before its pages are opened. Its English will be choice, adorned with neat and happy phrases. A delightful literary aroma will pervade the whole, showing that the author is no dry-as-dust student, but one who holds fellowship and communion not only with commentators and theologians, but also with poets and philosophers, the greatest and the best minds. Exact and painstaking scholarship will be exhibited. Originality also and freshness of view, with, however, no disregard of the opinions of others. The most recent productions of biblical scholars of England, America, Germany, and France, as well as the old standards, will be made, by citation and reference, to illuminate the sacred text. And above all there will be a spirit of candor, fairness, and better still of devout spirituality and reverence, seen on every page. All of these characteristics we expected to find in this latest work of Dr. Cheyne, and we have not been disappointed. It is worthy to be placed alongside of his commentary on Isaiah. As in that, the student will find here also one of the best endeavors to compare Hebrew religious thought and feeling, as illustrated in the text, with that of other people. This indeed is a striking feature of Dr. Cheyne's work. While there has been no end of writers who have illustrated the sacred text by oriental customs and manners, he proceeds a step further and endeavors to show constant parallels between biblical expression and thought and those of other people. This doubtless will be offensive to some—those holding the fashion of endeavoring to exalt the Jewish religion by degrading the religions of all other people. But this is wrong, and defeats its purpose, as men are learning from the science of comparative religion. Revealed religion is not rendered less lustrous, less unique, less the one true religion of supernatural origin, by granting parallel elements in other religions. Nay, its lustre by such a setting is rather enhanced. This then is the most noteworthy feature of Dr. Cheyne's commentaries. Often here he will appear to carry this too far and find mythic allusions

* THE BOOK OF PSALMS, or The Praises of Israel. A new translation, with commentary. By the Rev. T. K. Cheyne, M. A., D. D. London: Kegan Paul, Trench & Co. New York: Thos. Whittaker & Co.